

CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

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For the Christian Repository.

In my present opponent I had hoped to find an antagonist prepared to meet me on the ground of argument, to discuss any point relating to a doctrine, which he tells us "is very important, and ought to be well understood!"—"Paul" had manifested an unusual degree of anxiety to bring it before the public. He seemed to forget the scripture admonition "Let not him that girdeth on the harness boast himself as he that putteth it off" 2 Kings xx. 11. He seemed to triumph as a victor, ere the battle was begun!!! If my readers have any curiosity to see the most singular specimen of gasconade, that perhaps a century has produced, let them consult his XXIX Address, vol. 2 No 11. of the Ch Repository!—Instead however of meeting me on the ground of fair argument & rational investigation, he evades or tries to evade all my deductions by saying "Amicus appears to be determined to go on with his quibble on the words *person* & *substance*. He occupies more than a third of his Essay in attempting to prove that we must either believe in the existence of *three Gods* or of *no God*—Now can "Paul" be so weak as to believe, that this kind of answer to my arguments, will satisfy a discerning public? Does he suppose, that his character as an anonymous writer will have so much weight with our readers, that they will for his sake reverse the order of things—call argument "a quibble," and dignify a quibble with the title of argument? according to our best Lexicographers "a quibble is an equivocation, an evasion" Is the "more than one third of my Essay" alluded to, an equivocation?—Is it an evasion—an attempt to escape the force of my opponents arguments?—It is ridiculous to affirm it!!!—But it is very clear that this reply to arguments which he cannot refute is a mere quibble—an evasion of the most contemptible kind! and I have very little doubt but the candid reader will perceive, that such a reply to more than one third part of my Essay, is little less than a confession, that it cannot be refuted!!!—Now let my opponent "remember that quibbling is not argument"!!!

That the "Persons" composing his "trine God," must be either *finite* or *infinite*, is a position that cannot be rejected! They must be one or the other. There is no alternative!—That they must be *substantial* or *unsubstantial* is equally certain! But I proved from premises granted by my opponents, that they are *finite* and *unsubstantial*—of course, they must believe either in an *unsubstantial, imaginary, unreal God*, or that three *finite, unreal, imaginary, persons*, although "distinct and separate" can make ONE SUBSTANTIAL, REAL, INFINITE GOD!!!—Now "we defy our opponents to show that this faith is not absurd"!!!

It has been seen by our readers that the terms "TRINITY" and "PERSONS" as applied to the Deity are not to be found in the sacred volume; the advocates of a "plural God," have therefore been forced to resort to the fallible standard of *human reason* for support. Whether this standard has supported them or not my readers will already be able to judge. *Mystery & absurdity* are hitherto the undeviating companions of their progress. Their doctrine is not only *above* reason, but *contrary* to reason! It is supported, not by Scripture, but by their own conclusions, drawn from premises which have not been granted. It is such a mass of contradiction and inconsistency that its ablest defenders have been embarrassed and confused at every turn!!! That this is the situation of "Paul" will now appear!

In his last address my opponent says, "the subject which at present engages our attention is very important, and ought to be well understood; it enters into the essence of the Christian Religion."—Here "Paul" is inconsistent with himself, for if he be correct, this subject never can be understood.—"It is a mystery"—It is impossible to understand it! DR. MILLER in his "Letters on Unitarianism," acknowledges, that he does not even comprehend the meaning of the terms he uses—of course he does not understand the subject!—It is therefore a subject, not for the understanding, but for the exercise of *implicit faith*; not in the doctrine of the Bible, but in the gross and carnal construction of the Trinitarians!!!—The doctrine of the TRINITY like that of TRANSUBSTANTIATION sets Reason on defiance, and leaves us nothing to rest upon, but the opinions of weak and fallible men!—And it is a solemn truth that this *implicit faith* is now, and ever has been, the main pillar of Priestcraft—only make the people believe that a *human interpretation* of the Scriptures, though violating the plain dictates of Reason, is the standard of ORTHODOXY, and our religious liberty, will then be committed to the keeping of those who have never failed to crush it when they had it in their power. It is a favorite idea of the Clergy that when a layman expresses a sentiment on religious subjects he is "stepping out of his province." This doctrine of *implicit faith* contrary to reason contains the very essence of POPERY!!!

In my last I replied to "Paul's" arguments drawn from the text, John xiv. 16, 17. I shewed from the express language of our Lord himself, that the terms "Father" "Son" and "Holy Spirit," when applied to the Divinity, mean the same thing—that this must be true appears, not only from the many plain Scripture passages I then adduced, but from the plainest reasons, some of which I will now exhibit.

It is acknowledged by all that there is but One God, of course but one divine Nature. Our opponents hold that "God subsists in three distinct and separate divine persons"—Now if these divine persons be distinct and separate, then there must be three distinct and separate Divinities. This

conclusion is substantiated by the following considerations. The Trinitarians make their "three persons" three distinct and separate *Holy Spirits*. That the Father is a Holy Spirit they cannot deny, for Christ speaking of the Father says, "God is a Spirit," John iv. 24. That Christ the Saviour is a Holy Spirit, is equally certain, for the Apostle expressly says, "God hath sent forth the Spirit of his Son into your hearts" Gal. iv. 6. If any man have not the Spirit of Christ he is none of his. Rom. viii. 9. That the third person in their Trinity is a HOLY SPIRIT, is evident from this appellation. Thus we have three distinct and separate divine and holy Spirits; and as every Spirit must have a being, of course there must be three distinct and separate Divine Beings! Here we are helplessly and hopelessly landed in TRITHEISM, unless we turn away from Athanasian Idolatry, and embrace this simple truth, that the terms "Father" "Son" and "Holy Spirit" mean the same thing when applied to the Divinity.

But "Paul" says I have "confounded the terms Father, Son, and Spirit,"—If there be any weight in the charge, it lies equally heavy against our Lord himself, as well as against the Evangelists and Apostles, as may be shewn by numerous passages of Scripture. I will instance a few of them.—He that hath seen me, hath seen the Father," John xiv. 9. "I and my Father are one" John x. 30. This point is made remarkably clear by that memorable passage of the Apostle to the Romans, chap. viii. I will quote a part of it, and refer my readers to the chapter, with the expression of a wish that they would read it attentively "Ye are not in the flesh but in the Spirit if so be that the Spirit of God dwell in you," now if any man have not the Spirit of Christ he is none of his; and if Christ be in you the body is dead because of sin. But if the Spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also quicken your mortal Bodies, by his Spirit that dwelleth in you." "Know ye not that your body is the temple of the Holy Ghost which is in you," 1 Cor. vi. 19.—Now from our Lord's expressions it is manifest that the terms "Father" and "Christ" when applied to the Divinity means the same thing—they are used synonymously. And it is equally evident from the words of the Apostles that the terms "Spirit of God"—"Spirit of Christ"—and "Holy Spirit" mean the same thing: they are all mentioned indiscriminately, as that one, holy, divine, quickening, sanctifying principle, that "dwelleth in" true believers, and without which we cannot be Christians! Will my opponent dare deny this position? If not, how can he avoid this conclusion, that he has charged our Lord and his Apostle with "confounding the terms Father, Son, and Spirit," in other words he has charged them with denying the Orthodox doctrine of the "Trinity."

It is a good remark of "Phipps" that the inspired Writers "often speak of things promiscuously."—Sometimes they speak of Christ as "the Word," which respects his *divinity*—sometimes as *man*, or as in the flesh, and sometimes comprehending both senses in the same words. For want of a right understanding properly to distinguish them, men are apt to jumble and mistake one for another. Hence arise disagreement, clashing and jangling about the true sense of Scripture, and trying it by the notions and systems they have espoused, instead of trying them by the truth, it is no wonder there is so much controversy." See "Original and present state of man." Philad. Edit. 1818, page 178—Phipps might have added "the want of this distinction has originated the gross, irrational, and absurd doctrine of the 'Trinity'."

But my opponent rests the defence of his scheme principally upon the expressions "He shall teach"—"He shall bring all things to your remembrance."—"Whom the Father will send." I consider the proofs in my last Essay sufficient to overturn a volume of such arguments. It however appears that "Paul" does not think so. He says in his last Address "it follows then from [Amicus's] explanation, that when it is said, that God sent his Son into the world, it only meant, that God sent himself! that when it is said, The Father will send the Holy Ghost, it meant the Father will send himself!"—"Paul" could hardly have given a clearer proof, either of the grossness of his conceptions of the divine nature, which is infinite—or of the finite nature of the persons which compose his "trine God." It must be obvious to the rational candid enquirer after divine truth, that our Lord himself and the inspired penmen used a phraseology adapted to the capacity of his children who in the twilight of religious knowledge, could not comprehend those more extended views of the divine nature, which the Gospel dispensation was intended finally to introduce!—Thus when it is said "God came from Teman, the Holy One from Mount Paran," Hab. iii. 3. When the Psalmist said "Bow thy heavens, O Lord, and come down" Psalm cxliv. 5.—we must upon "Paul's" hypothesis conclude that God is a finite being! that the infinite Jehovah could move from place to place, which is absurd!!!—Now what will "Paul" say to the following expressions of Christ himself, "He that believeth on me, believeth not on me—but on him that sent me."—"He that seeth me, seeth him that sent me." John xii. 44, 45. Is it not obvious from these passages that he that sendeth and he that is sent are the same, as it relates to the divine nature? There can be but one true answer to this question! So that all the absurdity, which "Paul" has charged on the interpretation of "Amicus," falls directly on our Lord himself!!!

Another of "Paul's" convincing arguments" he

deduces from the baptism of Jesus. Matt. iii. 16, 17 &c. His argument however proves him to be as carnal in his notions as the poor Jews, who, when Christ told them, "I am the living bread, &c." said "how can this man give us his flesh to eat?" John vi. 51. Any other force in his argument, I am utterly unable to perceive! To suppose One person in the Godhead walking up out of the water—while a second person is descending in the shape of a Dove, and a third person uttering a voice from heaven, is to give them such a limited existence, so much locality—such definite forms, as is altogether inconsistent with the Omnipresence, and infinity of the ineffable God! To suppose that He who is inscrutable, who can manifest himself in what way he pleaseth and in millions of places at the same instant, is so divided, does indeed appear "a gross and carnal conception." But "Paul" asserts that "if this passage does not teach the doctrine of three persons in the divine nature, it teaches nothing, and is entirely without meaning." Before he made this groundless assertion with so much confidence, he ought to have remembered, that the Evangelist John gives us a much stronger and infinitely more rational cause for this miraculous display of outward evidence! Its design as expressed by John, was, that Jesus should be made manifest to Israel. "He that sent me to baptize with water," says the Baptist "the same said unto me—Upon whom thou shalt see the Spirit descending and remaining upon him, the same is he which baptizeth with the Holy Ghost." It seems to have been particularly intended to open the understanding of John the Baptist and convince him that this was indeed the Messiah that should come! And hereby John was enabled, when he saw Jesus walking, to say to the Jews, "Behold the Lamb of God!" John i. 31, 33, 36.

The words used by our Lord when he sent forth his Ministers, Matt. xxiii. 19. and the Apostolic benediction, 2 Cor. xiii. 14. add no strength to the position of my opponent. The terms "Father" "Son" and "Holy Spirit" refer us to one divine power, life, and virtue, as I have before abundantly proved. To baptize in the name, or into the name (as the original has it) is to bring the soul under the power, which only comes from God. To baptize into the name of Father Son and Holy Ghost, is to baptize into the power of "God the Father" which was manifested to the Patriarchs and Prophets; into the same power as manifested in the "Son" by miracles, and signs, and wonders which God did by him. Acts ii. 22.—into the power of the Holy Spirit as manifested in the Apostles and others, on the day of Pentecost, and since, in a greater or lesser degree in every real Christian! And this same divine power, which God manifested "at sundry times and in divers manners," to his children under former dispensations, is appointed of him, for their "salvation to the end of the world!" The "name" of God and Christ, is in the Scriptures, by a metonymy, generally used for "the power."

The passage 1 John i. 7. which Amicus termed *spurious*, "Paul" has ventured to quote in support of his scheme. In doing this he has manifested but little sagacity, not duly considering, that a weak argument is far worse than none! This text "there are three that bear record in heaven," &c. is undoubtedly an interpolation.—For this sentiment I will give the following reasons.—It is not found in any Greek manuscript, written within 1400 years after Christ; nor in any Latin manuscript, written earlier than the ninth century. It is not found in any of the ancient versions, nor is cited by any of the Greek Ecclesiastical writers; although to prove a Trinity they have cited the words, both before and after this text. It is not quoted by any of the Latin Fathers, even when their subject would have led them to appeal to its authority. It is first cited by Vigilius of Tapsus, a Latin writer of no credit, near 500 years after Christ, and by him, it is supposed, to have been forged! Since the reformation it has been omitted as *spurious* in many Editions of the New Testament. In the two first of Erasmus—in those of Aldus, Colineus, Zuinglius, and lately, of Griesbach. It was omitted by Luther in his German version. In the old English Bibles of Henry VIII, Edward VI, and Elizabeth, it was printed in a different type from the rest, or included in brackets. Archbishop Newcomb omits it, and the Bishop of Lincoln expresses his conviction that it is *spurious*. Adam Clarke says that out of one hundred and thirteen manuscripts extant, written before the invention of printing, it is found but in one, and that one of comparatively recent date. Clarke has brought together such a mass of evidence proving the passage *spurious*, that it is wonderful any writer making the least pretension to candor or learning should venture to insist on it as genuine!

"Paul" advises "Amicus" to be "very careful how he pronounces a part of God's word *spurious*, lest he should commit that sin which would take away his part of out the Book of life. Amicus advises Paul to be extremely cautious how he "adds to the words of the Book" lest he partake of "the plagues that are written in the Book!" Rev. xxii. 18.

My opponent by making long quotations from Trinitarian writers, has discovered an easy way of filling up his paper. It must be much more comfortable to make lengthy extracts from friendly authors than to answer difficult questions, or refute conclusions drawn from premises already conceded! I wish "Paul" all the satisfaction which such a course is calculated to afford. Nor would I, on this occasion, disturb his repose, had he not attempted to shew that the amiable and excellent Isaac Watts could fairly be enlisted as a defender of the indecisive doctrine of the

"Trinity." Now the truth is (and I challenge my opponent to deny it) that Dr. Watts, in early life, warmly embraced this doctrine—that as he advanced in knowledge and religious experience, he became doubtful of its truth—that he finally abandoned it—and three years before his death published a work entitled "Last Thoughts" on this subject—from which it appears that he wholly discarded the common notions of "the Trinity"—and finally he died, an open and candid opposer of the Trinitarian creed.

That Amicus wished to enlist "Watts" on my side is not true. I place no dependence on the authority of names. It is of very little importance to Amicus who espouses or rejects his sentiments, any further than they are calculated to promote their truest enjoyment and permanent happiness. I have no point to carry, which, in the remotest degree effects my reputation or my pecuniary interest. Truth is my sole object. The society of which I am a member has been as remarkable for its zeal in propagating, what it deems the truth, as it has been singular for its disconnection with the spirit of "Proselytism." We fervently desire that all may come to the knowledge of the Truth. We desire none to become members of our Society, but such who first desire it for themselves; nor is this desire a sufficient passport to membership with us. To us Profession is a very weak recommendation—Practice is the main point! We deem faith a very good thing, but we hold to the Apostolic sentiment, that "Faith without works is dead." Having no interest as a religious body, but that which rejoices in the happiness of all God's creation, we fully adopt the sentiment of our Lord when he said "He that heareth these sayings of mine, and doeth them I will liken him to a wise man that built his house upon a Rock, and when the storm came it fell not, because it was founded on an immovable basis. But he that heareth and doth them not, I will liken to a foolish man, who built his house upon the sand, which when the storm came, and the rain descended, fell, because it wanted the essential support of every Christian building, the Rock Christ Jesus the efficient author of every Good Work. AMICUS.

A stir in the Enemy's Camp.

How much soever we lament the spirit of infatuation that has seized some of the conductors of periodical papers, and led them to the ground of open opposition to all the benevolent exertions of the age, we can discover nothing in all their efforts that is calculated in the least degree to frustrate or even retard the results they deprecate. If it has become proverbially true that the blood of the martyrs is the seed of the Church, it will soon be proved with equal clearness that all the attempts now making, of the instrumentality of slander, falsehood, ridicule, &c. &c. to bring to naught the designs of Christian benevolence, will cover those designs with increased glory, and involve their assailants in shame. We have long been expecting opposition; open, avowed, resolute and violent in its character; we still expect more of it: and if it were not that we grieve for the fatal consequences that must follow to those engaged in it, it would give us joy to see it; for it adds greatly to our confidence that the time of final victory to the church, is near at hand. Satan hates nothing more perfectly, than a pious and learned ministry; a church awake to its duty at home and abroad; and those various associations which are formed for the distribution of the Scriptures, and the support of Missionaries among the heathen; and his present activity furnishes sure evidence that his defeat is not far distant. If those editors who wantonly attack us, & others engaged in the same cause, sincerely wish to destroy our little influence with the public, we can tell them how to do it. Only let them speak well of us, and applaud our labours in the same spirit of reproach against the enemies of Christ, which they now manifest towards us, and our influence would soon be dead—"to all its intents and purposes." The lap of Delilah is far more dangerous to the Christian than a thousand Philistines. Boist Rec.

Cruelty of the Slave Trade.

While Mr. Griffith, Missionary, was at Mauritius, on his way to Madagascar, a ship under French colors was discovered by an English schooner landing slaves on that island. When attacked, the cruel traders burned their vessel, and in it four women alive. They concealed the slaves they had landed in a wood, and endeavoured to make their escape. 25 of the poor slaves were found next morning, and afterwards some of the people concerned in the infamous affair were taken. Ibid.

From the London Jewish Expositor, June, 1822.

EXTRACT FROM MR. WOLF'S JOURNAL
Mahomed Effendi (Mr. English) from America

October 23, 1821. I said to him, that it is impossible you can conscientiously defend the life of Jesus according to the account given by Mahomed in the Koran after your own citation; "The Jews devised a stratagem against him; but God devised a stratagem against them; and God is, the best deviser of stratagem; for that they have not believed on Jesus and have spoken against Mary a grievous calumny and have said, 'Verily we have slain Christ Jesus, the son of Mary, the Apostle of God; yet they slew him not, neither crucified him, but he was represented by one in his likeness, &c. &c.'" After Mahomed, Jesus was not crucified, and you so often told me that the words of Daniel, "The Messiah shall be cut off," is a decisive passage.

Mahomed Effendi. It may mean, that he was suddenly taken from the earth.

I said, it signifies absolutely, a violent cutting off out of the land of the living, by a violent death inflicted upon somebody. Gen. xvii. 14. "The uncircumcised child shall be cut off." Exodus xii. 15. "That soul shall be cut off." Numbers xv. 30, 31, xix. 13, &c. and Isa. liii. 8, "He was cut off out of the land of the living does entirely decide the point in question: therefore, one must be false, either the Old Testament, the authority of which is admitted by you, or the Koran. He, the Messiah, exclaimed on the cross, "My God, why hast thou forsaken me?" He the Messiah it is, who saith, "They have pierced my hands and my feet." "They shall look on him whom they have pierced, and mourn." If they had hanged a likeness of him, Judas Iscariot, as the Mahomedans suppose, why should Israel look to Judas? You try to get over the difficulty by observing, that many Christians have believed thus, but it is not the question, whether many Christians do believe it, but whether the account of the Koran is true, and agrees with the Old Testament, which we observe is not the case.

Mahomed Effendi. It is not to be denied that I find a difficulty to reconcile it with the Old Testament. And after all I never could be a Christian after the school of Paul, who asserts, that the Gentiles are not obliged to keep the law.

I said, That the Gentiles may be accepted by God, without the law of Moses, is already a doctrine taught by Solomon. 1 Kings viii. 41, "Moreover, concerning a stranger that is not of thy people Israel, but cometh out of a far country for thy name's sake; for they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm; when he shall come and pray toward this house; hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name to fear thee, as do thy people Israel." Moreover, we do not find in the Old Testament that we are justified by the law, and, therefore, how may we be justified.

Mahomed Effendi. By repentance.

I said, How can you repent, with a heart deceitful and desperately wicked; how can you bow down before the Most High God? we are by nature children of sin, conceived in sin by the mother, brought forth in the image of a rebellious Adam. "Adam begat a son in his own likeness, after his image," (Genesis v. 3.) The seed of the woman was of consequence, necessary for us, which "bruised the serpent's head," and to him we must look, who was typified by that "lamb without blemish."

Dear Mahomed Effendi—I know that you are not happy in your opinion; renounce Mahomed! go with me to England, I leave all the Jews behind, in order that I may be, by the grace of the Lord, an instrument in saving your soul! I will show you a letter of one of my Christian friends in England, and tell me, whether ever a zealous Mahomedan will speak in this manner. I looked out the letter that was written to me before I left happy England and read to him the whole of it; when we arrived at the following passage of the letter, "But you have a God and a Father to whom you may carry all your griefs, all your wants; and to him I commit you, with truly brotherly affection, remaining ever your most faithful friend"—I say, when I read this passage of the letter, we both, Mahomed Effendi and myself, shed abundance of tears.

Mahomed Effendi. Yes, a good Christian is better than a good Mahomedan—pray for me, and if I ever can persuade

myself that Mahomed was a mere enthusiast, I will renounce his religion at the risk of my life.

Oct. 27, 1821. Saturday Mahomed Effendi called on me, and told me that he would now again read the New Testament, and hoped that he may read it with a better spirit than he had hitherto: he said to me, that I now have solved all the difficulties to him, but had spoken to his heart, and that he perceived by this, that Christianity speaks to the heart, which is not the case with the Mahomedan religion; the Mahomedan trembles and fears!

I said, Friend, pray: and you will perceive and experience that Jesus is your Saviour? The Lord appeared already to Abraham in human shape; (Gen. xviii.) Jacob wrestled with the Lord; he saw God face to face.

Mahomed Effendi, (in deep melancholy) I beg of you as you are going to Mount Sinai, to pray for me, that I may be enabled to see whether Jesus is that angel in the wilderness!—I may tell you, that I pray in secret five times a day. I owe you much; I beg you to lend me the Confession of St. Augustine.

I was sorry that I had not that book in my possession; but made him a present of Cowper's poems, which I had received myself as a present from De la Codamine at Malta, and with the hymn-book of the Rev. Mr. Hawtrey.

Mahomed Effendi. I have written against Christianity many, many years, and have persuaded many; as soon as I shall be persuaded, I shall recant, and write the motives of my final reconciliation with Christianity.

Nov. 24, 1821. We left Suex and arrived at Cario on the 27th. The Consul, Mr. Salt, and his whole family, received me with uncommon kindness, and Mr. Salt told me, that I might again have a room in his house, and he rejoiced my heart by telling me, that Mr. English has given up the idea of remaining a Mahomedan.

Nov. 30, 1821. Mahomed Effendi (Mr. English) called on me to-day, and conversed with me again for above two hours. I told him what comfort and consolation I felt upon Mount Sinai, when I addressed myself to that angel who had redeemed me from all evil; when I addressed myself to Jesus Christ who shall come again with power and great glory! I told him that I prayed for him likewise, that he might return to the good Shepherd of souls; that he might come back and publish his praise! Poor Mahomed Effendi is not yet so far advanced as I wished, but is very much inquiring. St. John is still a stumbling-block to him, for he spake like a Platonist. I told him, that I have myself seen the servants of God, old men, without education, and without knowledge of the modern philosophy; but they knew very well in their preaching the truth, to accommodate themselves to the idiom which is used at the present time among the philosophers in Europe; for true servants of Christ speak as they were moved by the Holy Ghost. St. John took no thought how or what he spake, for it was given him in that same hour what he spake.

From the Youth's Herald.

Commissioners Hall, Philad. August 6, 1822.

THE ANTIDOTE—No. II.

MR. EDITOR,

The question proposed for discussion this evening at the Commissioners' Hall, was, "Whether the atonement made by Jesus Christ, was to reconcile both God and man to each other; or, whether God was ever unreconciled to man; or, whether the atonement respected man alone?" A strange question by the way, for persons calling themselves Christians to ask; whether God be as much reconciled to sinful depravity and moral turpitude, as He is to sinless perfection and moral beauty! It would be a far more becoming question to ask if the most loathsome subject of putrefaction, be as agreeable to our senses as any thing else? Read, read the scriptures; and away with such insulting questions.

A Gentleman, (one of those who believe all things alike pleasing to God) rose, and asserted that "Jesus Christ came into the world to reconcile man to God, by teaching a system of doctrine, and confirming it by his death." Now, I would ask, are not all teachers of this doctrine, as much mediators,—and, upon this hypothesis, do not those who seal their testimony with their blood, make as effectual atonement as Jesus did? Why is not the death of Stephen, and the other martyrs, mentioned as "de-

stroying death and him that had the power of death," and procuring for us eternal life, if (as these gentlemen say) Christ were a mere creature as well as they? The doctrines which Jesus taught were not new doctrines. "He came not to destroy the law or the prophets." They were promulgated by the patriarchs and prophets, and sealed with the blood of those, "Of whom the world was not worthy" ages before his advent. And subsequently, what rivers of blood have flowed to confirm the same truths? For the doctrines of the gospel are essentially the same in all ages. And if we view Christ only as a martyr, he falls far below others in point of patience and magnanimity. How many have suffered as great bodily pain without uttering a single plaintive word, but rather exulted in tortures which had racked demoniac ingenuity to invent! Did the prospect of the death of the cross produce the agony and the bloody sweat of the innocent Saviour, exposed to the chilling night air, in Gethsemane's Garden? Or, can it be accounted for in any way so well, as admitting, what the Scriptures declare, "That He bare our sins?"

But the gentlemen were, this evening, put to a stand by two questions proposed by a gentleman, who, it seems had on former occasions, opposed them with great ability. The second question, I do not recollect; for it was not taken up at all, the first being more than they could manage for the evening. And though the subject had an eminent bearing upon the one proposed for discussion, viz. The atonement, yet they appeared to be passing over it unnoticed, till the gentleman, as above stated, called their attention to it, viz. The cause of man's unreconciledness with God. How, and with whom it originated &c. formed, as well as I can remember, the burden of the gentleman's first question. They would not acknowledge man's original and total depravity. They gave it the softer name of vanity. "The creature was made subject to vanity; not willingly, &c." Thus they roundly asserted God to be the author of all our vanity, depravity, or what ever it may be called!! To this the said gentleman shrewdly replied, "That they made God to be the cause of our unreconciled state; placed us at variance with Himself; and his Son came to reconcile us: thus the Father and Son seemed to be at loggerheads!" This astounded them—They attempted to puzzle this puzzling gentleman in turn, by asking, "If God was ever any other than reconciled to His creatures? Holding forth the idea that if God was unreconciled and should afterwards be reconciled He would be subject to change. The gentleman found no difficulty in this: He said, "That when Adam was innocent, he enjoyed the favor of his God, who delighted in his own image impressed upon the work of His own hands; but when man sinned he died spiritually, which, in other words, is losing the favor of God, and being destitute of his image, God could not delight in him as before: this, he said, argued no change in God." This reasoning is sound as it is acute. It pleased a great part of the audience; and was somewhat enlarged upon by another speaker; who arose and told the universalists, "That they were the people who ascribed mutation to God, by saying that He loved and delighted in beings destitute of moral rectitude, the same as when pure and holy." If God, from the holiness and purity of his nature, beholds with complacency and delight, whatever bears His image, or is like Himself in holiness and purity, must He not, from the same principle abhor whatever is the reverse? certainly. If a being, then, once holy and pure becomes sinful and polluted, must not God Himself have changed, if He delights in him as before? Let common sense dictate the reply: in this it accords with scripture.

The gentleman's question was appointed to be the subject of discussion at the next meeting. Thus they required a week to answer a question, which, would they take the plain language of Revelation for their guide, they might answer in one moment. Endeavouring to shun Scylla, they fall into Charybdis: in striving to form a system void of mystery, they abound in mistakes and mysteries too; and if their system be pursued, it will end in Misery.

A BEREAN.

From the Latter Day Luminary.

POWER OF PRAYER.

A few years ago, a pious and eminent minister of the Baptist denomination was performing a preaching tour through the

state of Rhode Island. Calling at the house of a pious deacon, where he tarried a night, he was informed that a young lady, on a visit at that time in the same family, was the subject of serious impressions, and had a desire, on the following Lord's day, to submit to baptism. The preacher examined her, was satisfied with her experience, and it was resolved that on the Sabbath the rite should be administered.

The father of the young lady, a farmer possessing considerable property, but an enemy to religion, heard that she was about to be baptized. He came to the house, with a resolution to beat her, and brought with him a weapon for the purpose. The females of the family dissuaded him from his unnatural and ungodly design. He could however, become appeased only by their suffering him to take Catharine with him.

At a meeting of the church, a short time afterwards, the venerable deacon arose, and spoke to this effect: "My brethren, when Peter was confined in prison, prayer was made without ceasing, of the church unto God, for him; and he was delivered. Now, my brethren, our sister Catharine is as really bound, as though she were in a prison house; I therefore recommend that a day may be set apart, on which we may assemble, and pour out our hearts unto God for her release."

The proposal was heartily approved, and the day determined. When the brethren met, their hearts were unusually drawn out. It seemed as though the heavens were opened, and a direct access obtained to the throne of mercy. The services ended, the brethren separated for their respective homes. But who was it opened the door to welcome the deacons return? It was Catharine herself—"Catharine!" exclaimed the astonished deacon, "why how came you here?"—"I can scarcely tell you," replied she; "but while you were at meeting this afternoon, my father, whose heart had appeared to me hard and relentless, came up from the field, and looking in at the door, said, 'Catharine, if you wish to be baptized, you may go and be baptized.'"

"Prayer makes the darkened cloud withdraw."

RELIGION AMONG SEAMEN.

MONTHLY PRAYER MEETING OF THE LONDON BETHEL UNION.

This interesting service was held on Tuesday, the 2d ult. on board the Manchester, of Scarborough, Captain Walker, in Shadwell Dock Tier, Lower Pool. The ship displayed in the morning the Bethel flag, ensigns, and signal colours, the Union Jack having also a conspicuous place—This meeting was anticipated with much pleasure by our friends in the Lower Pool, and particularly by the worthy Captain of the Manchester and his crew, who had been anxious for many months to have it on board his vessel.—The usual time to commence the service on these occasions is seven o'clock, but boats began to arrive nearly an hour before, from above and below, as well as from the shore. The company was more numerous than any held before; many could not get under the awning. Above 30 masters of vessels were present, among whom, we are informed, were some belonging to the West India and South Sea trade. Several of the vessels from Screw Bay, (a place which had been evangelized by the instrumentality of Sailors holding Prayer Meetings from house to house,) also joined their sea-faring friends.—Many who had received benefit from the Stepney Mission formed part of the congregation; and females who had husbands, brothers, sons, or other relatives, came on board in the hope of receiving benefit from this monthly festival.—The address was given by Capt. W. H. Angus, who has left the sea, and is going shortly to devote his life as a Minister, or rather Missionary, to his brother Seamen. Among the many who engaged in prayer, was an old man who was a labourer on shore, "his hoary locks proclaimed his lengthened years"—He and his family were Roman Catholics. A few weeks ago he was impressed by the "Press Gang," and taken to a Sailor's Prayer-meeting—a scene quite new to him. It has pleased the Lord to open his eyes, and "behold he prayeth." He knelt before the captain, and, with the deepest humility, implored mercy upon an old sinner, thanking God for what he had done for him, in bringing him to the feet of Jesus in his old age.—The congregation were much affected especially those who knew the circumstances which led to his being present with his family, who are now constantly to be found

under the sound of the Gospel on the Sabbath, and at other convenient opportunities. He has now opened his house for Sailor's Prayer-meetings, and invites all his neighbours to attend
Bos Rec.

The Press Gang

In February, on their way to Cotton street Chapel, Poplar, one Tuesday evening, called at a Boarding house, where they found five Sailors, playing at cards, when a pious Sailor said, "Put them away my friends, they are the Devil's books, and will ruin both your souls and bodies; here, I will give you a better book" (giving each a religious tract.) "Come shipmates, go with me to a Sailor's meeting; I was a wicked Sailor once myself, but I thank God, he has taught me better: come, go with us, we will not keep you long." "What is it to do?" "Come and see" Four of the Sailors seemed ashamed, and put the cards away, but the other swore he would play the game out. "My friend," said a pious Sailor, "God may not spare you to play the game out; he may strike you dead and send you to hell" He immediately put the cards down, got from his seat, and said, "I'll play no more; a volunteer is worth two pressed men; I'll go with you; come let us all go" They went with the pious Seamen, remained the whole of the service, and have since been seen at the house of God as VOLUNTEERS.
ibid

Extracts from a Letter of Mr. J. T. Jeffery, dated St. Mary's Scilly Is. 1840, Jan. 22.

T. Stevens, a common sailor, (belonging to the schoone L—, of B— J Adams, master,) was offered a Tract "My brave fellow, I hope you will read it" He took me by the hand and appeared to be much affected. "My dear Sir," said he, "this is not the first time I have had your good advice—do you remember when you preached on board the cutter—, in St. Mary's Pool?" "Yes, very well" "I was there"—bursting into tears. "Oh, I shall never forget it: your text was—'How shall we escape if we neglect so great salvation?' This is your book, (pulling out the Negro Servant) You gave me this after you had finished the sermon." "I hope you have not continued to neglect your salvation." "No, Sir, I hope I have not; the Lord has taught me to pray, and I am persuaded that he will hear prayer, when offered in the name of Jesus. I have been a great sinner, but there is mercy, you know Sir, for the vilest when they believe in Jesus; Lord help my unbelief!" "When I handed a Tract to Robert Richards, on board the Betsey, of L—, 'Ah, Sir,' said he I was not too well pleased with you once in Tresco" "Why was that, my good man?" "Dont' you recollect when you came on board one morning, and took away a boy that I should not beat him?" "What, are you the man that was beating the poor boy so cruelly?" "Ah, Sir, I was a fool and a madman then, but since that I have heard Mr. Smith preach at Bristol I could not act so cruelly now, Sir! no, I'll be kind to every body; I'll forgive every body; and I hope the Lord will have mercy upon me I heard you preach last night, Sir; how good the Lord Jesus is, to die for such miserable sinners! we must put trust in ourselves, but the grace of God is sufficient for us" I took this man to my house, and by the help of the Bible, endeavoured to give him clear views of the method of redemption.
ibid.

The late ARCHDEACON PALEY, who had naturally a weak voice, submitted to the Churchwardens of Dalston, near Carlisle, (of which parish he was the Vicar,) the propriety of having a sounding board over his pulpit. While the matter was discussing in the Vestry, "O!" said a thrifty Farmer, "if the Doctor would but speak as loud in the pulpit as he does at christenings and on tithe-days, I think there would be no occasion to put the parish to the expense of a sounding board" "The Doctor, with his characteristic mildness, said, 'Friend you are mistaken; you hear much better out of the church than in it. When a man's worldly business is concerned, he is so sharp-eared that he can hear even a whisper; but the Preacher needs the voice of JOHN THE BAPTIST to rouse Sleepers.' This silenced the satirical Farmer, who felt conscious of having frequently indulged in a nap during the Doctor's sermons.

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For the Christian Repository [COMMUNICATED] BIBLICAL CRITICISM.

Gen xix 24 "Then the Lord rained upon Sodom and Gomorrah, brimstone and fire from the Lord, out of heaven" That our translators have correctly rendered the Hebrew of this passage, will be evident from the following observations.

1. When one Hebrew noun is governed by another, it is said to be in *regimen*, and has its termination altered, and the long vowel shortened: thus "Dibray Elohim" ("the words of God") instead of "Debarim Elohim" If "hashamam" (heavens) Gen. xix 24 had been in regimen with "yehovah," it would have stood thus—"hashmay yehovah." But there is no such change in the word "hashamam," therefore it cannot be in regimen with "yehovah."

2. The preposition "Min," (i. e. from) is placed both before "yehovah," and "hashamam:" the Hebrew reads thus—"Meeth yehovah, min hashamam," literally rendered, "from the Jehovah, out of the heavens."

The preposition "Min," means *from* or *out of*, and always governs the Ablative case; and not a single instance can be shewn of "Min" coming between two words which are in a state of regimen or government. "Meeth" in the original is a contraction for, "Mineth;" this word therefore occurs twice, and renders it impossible that the nouns "yehovah" and "hashamam" should be in a state of regimen.

Our present translation is therefore correct, and the only alteration which can be made would render the passage still more emphatic, as it would stand thus—"Then Jehovah caused to rain, upon Sodom and upon Gomorrah, brimstone and fire, from the Jehovah out of the heavens." From this it appears that the criticism of our would-be-Hebrew scholar, Amicus, is altogether inadmissible; and we would advise him to manifest a little more modesty in his attempts to disparage our excellent translation, which was made by nearly fifty of the most learned, pious and eminent men in England, and was revised and re-revised by the best Hebrew critics.

Those who are not sound in the faith, are remarkable for their dissatisfaction with our present translation, and for their awkward and ridiculous attempts to amend it. Amicus comes forward with so much boasting and positiveness, that we were almost afraid to appeal from his decision, but since we have dared to look at the original, all his boasted learning vanishes into "a puff of empty air" The examination of a text from the Greek Testament, will prove that Amicus has no more knowledge of Greek than of Hebrew.

Col ii 9 "For in him dwelleth all the fulness of the Godhead bodily." Amicus says that the last word in the original of this verse, "ought to have been rendered, substantively." Let us examine it. We find that the adverb here used is "Sōmatikōs," a derivative from "sōma," which noun is uniformly rendered by the Latin word "corpus" and the English word "body."

It thus "Sōma" means *body*, Sōmatikōs must mean *bodily*, for the Greek adverb is formed from the noun in the same manner that the English adverb "bodily" is formed from the word *body*.

Our translators have therefore literally and truly rendered the Greek word "Sōmatikōs" by the English word "bodily" What Amicus would have gained by establishing his criticism we know not, except it would be the removal of the "gross" idea of *body* from the text: But before this is accomplished, it is evident he must substitute some other word in the place of the original; a thing which he might not scruple to do, since in another instance he takes the liberty of expunging a whole verse from the Bible.

Amicus is such an inveterate enemy to grossness, and has such a wonderful talent for refining, that we are really afraid he will not stop, before he has refined away both the translation and the original.

If we may here hazard a conjecture, we would suggest that our learned "Friend" has attempted a criticism on the above text, without looking at the original. Perhaps, trusting to the keenness of his vision, and the extent of his knowledge, he looked at the text through the book, cover and all, without once opening his Testament!! "Friend," thee made a bad guess!—thee had better give us no more such, if thee wanted to appear learned—or perhaps we are wrong in imputing these mistakes to

thee, and ought rather to advise thee to collect thy Hebrew and Greek learning from some better source than that to which thee has heretofore applied.

DEFENSOR.

For the Christian Repository. CAMP MEETINGS, AGAIN.

MR. PORTER,

I believe Camp Meetings to be held in high estimation, by the Great Head of the Church, as a very important means of his appointment, for helping on the spread of his glorious Kingdom, in this world. I challenge your correspondent to mention any scene, ever exhibited by men on this earth, since the days of the last Pentecost, which seems, so nearly to be an answer to the petition which our Lord taught the lovers of his kingdom to make.—Thy kingdom come, thy will be done on earth, as it is in heaven.

I have said that Camp Meetings commenced a little more than twenty years ago among Presbyterians, to the west and south—I ought to have said, they re-commenced, they revived at that period. Their origin is of very ancient date, and from a source unquestionably wise and good, as we shall soon see.

Yes, be it remembered, and be it proclaimed aloud to all the readers of your paper.—[ere long it will be to all Christendom] to the praise of our Lord Jesus, the Son of a laborer, a carpenter, that modern laborers, carpenters, farmers, and tradesmen, like Paul of old, moved by the promised Comforter, the Holy Spirit, sent down from Heaven, into their hearts, would meet, in vast multitudes in waggons, carts, carriages, and day after day, in the woods, Camp-meetings, some (being convinced of sin) John xvi. 7 to 10. would cry for mercy and salvation to the Son of a carpenter—others, convinced of Christ's righteousness, would, in songs and spiritual shoutings, praise his holy name, for the liberty, peace and joy he had given to their souls.

No wonder, that formal professors, and learned men, falsely so called, who would put themselves in the place of God, and manage his living Church according to their lifeless views of order, some wondered at and others despised this glorious work of the Holy Ghost, (see Acts xiii. 14) and called it disorder! confusion! delusion! as men of the same character viewed and slandered the Holy Ghost, on that glorious day, when he convinced three thousand of their sins and of Christ's righteousness. Let these men read Matt. xii. 32, and take care what they say and do—"Who so speaketh against the Holy Ghost, it shall not be forgiven him." &c.

Blind leaders of the blind have always and will always call night darkness, and disorder order. But orderly for creatures of mans fears and hopes, when the tremendous violence of their sins, and the holy terrors of Almighty God, like a consuming fire, are exhibited to them, to shew no motions of body and little emotions of mind?

Is it orderly, when these sights hateful and fearful, beyond description, and even conception, except to those who have seen them, are removed, and love and peace and joy in the Holy Ghost are given, to shew no motions of body or emotions of mind? What can be more unnatural? What more contrary to order? For, what is order, in actions and events, but their going on according to the common course and nature of things?—Horrible things, or very joyful things, when presented before the blind, deaf and dead, it is "decently and in order" that they produce no sensible or visible effect.—But the same things presented before living men and living women, will infallibly, according to the eternally established order of things, and the very nature of men and women, produce sensible and visible effects on both body and mind.

I would willingly meet our orderly men, in their cry for order, order, and reason the question—Which is the most rational, the noise made, not by Satan's counterfeiters, but by the spiritually convinced and converted friends and promoters of Camp-meetings, or the thoughtless and dead insensibility of many meeting house assemblies? Good Lord, visit all our meeting houses, as thou hast already some of them, and give us the order of living worshippers. Were I a preacher, I would rather hear signs and groans and "praise the Lord!" and "Amen!" yes, and shouts of holy joy, and almost any thing, that would shew that my hearer's senses were neither dead nor asleep.

The Lord Jehovah, the Lord of Hosts instituted Camp-meetings, and he will protect them and make them to prosper—will make them a great blessing to his church now, and in ages to come, as well as at the beginning.

Yes, many years ago, he commanded his chosen worshippers to assemble together and to leave their farms, their dwelling houses, and their meeting houses and to go into the woods, for the express purpose of "serving the Lord their God," and they thus did assemble, to the immense multitude of nearly four millions of souls.

And so highly did the God of Israel honor this large Camp-meeting in the woods, as to pitch his own tent in the midst of it, and here take up his constant abode not for four or six days, but for ten times four years.

Yes, this immense Camp-meeting of the Lord's special command, superintendence and direction, though it moved from place to place, did not break up, until after forty years continuance, in the woods.

And what was the effect? were these people made more disorderly, ignorant enthusiasts, or savage like the beasts of the woods? No, No.—At the breaking up, of this so numerous and so long encampment in the woods, they were hundreds of fold more meek and orderly, and faithful and better instructed and more courageous servants and worshippers of the Lord than at its commencement.

Dear Christian brethren, shall the cry of an already conquered and dying worldly warrior, "Dont give up the ship," be echoed and re-echoed, to his praise by all worldly warriors, all the world over, and shall Christian warriors give up the Camp, because open enemies attack them without, and Satan's counterfeiters disturb and disgrace them within the Camp?—No, no, says a Chester County Farmer, and A PRESBYTERIAN.

For the Christian Repository.

No. II.

When we reflect, that it is by the execution of the Priest's office, that we are made members of the Church of Christ, by baptism, being baptized into one body: that our spiritual life is maintained, by the Sacrament of the Lord's Supper; for, by the administration of the Sacraments are the benefits of Christ's sacrifice really conveyed to all worthy receivers; and, that by the faithful discharge of this Holy office men are turned from darkness, to light, convinced of the folly of their sins, and of the necessity of being holy, it ever they will be happy.—We may boldly assert, that no one but a despiser of the Christian religion will be found pouring contempt, by heaping approbrious epithets upon her ministers.

All nations, whether learned or ignorant, whether civil or barbarous, have agreed in this as a common dictate of natural reason, to express their reverence for the Deity and their affections to religion, by conferring extraordinary privileges of honour upon such as minister in Holy things—and by providing liberally for their maintenance. And, that the honor due to the Holy function flows from the law of nature, appears from hence, that in the eldest times the civil and the sacred authority were united in the same person. For, as the original of civil government was from private families, so before those families came to associate for more public worship, the master of the family was the Priest of it.

In all countries the Priests enjoyed great marks of pre-eminence and power, and managed the most weighty affairs of peace and war. Among the Egyptians their Kings were always declared either out of their priesthood or soldiery; but he that was chosen out of the soldiery was obliged immediately to turn Priest. The Magi, in Persia, were privy-counsellors to the great Emperors of those dominions. The Brahmins, in India, were exempted from legal penalties and common tributes—and in all difficulties were applied to, by Prince and people, for their advice and prayers. The Druids, the Priests formerly of Great Britain, France and Germany were in such high esteem, that they judged all public and private causes, and distributed the manssprings of obedience, rewards and punishments. They never attended the wars, nor were required to contribute towards the charge of them, but enjoyed an universal immunity. The Romans, a wise and valiant people, set so great a value upon the priestly order, that if their principal magistrates by chance met any of the Vesta's Priests, they gave them place. Numa Pompilius, who civilized that warlike nation is reported sometimes to have performed the priest's office himself. Their Consuls sought the high dignity of Pontifex Maximus, and several Emperors, after Augustus's time were solemnly admitted to be High Priests.

We have the testimony of Virgil, that at the same time, Anius was both Priest and King. Nay, Moses himself, who was prince of Israel, before Aaron was consecrated, officiated as Priest in that solemn sacrifice, by which the covenant with Israel was confirmed. Under the Law, though the whole nation of the Jews were, in respect of other nations, God's peculiar people; yet, Levi was his peculiar tribe, his lot and his inheritance, set apart that they might execute the service of the Lord. And, upon account of their being devoted to minister in Holy things, they were called his Holy Ones. That God intended great honor and authority should be conferred upon the Priests, may appear plainly from the power he gave them to interpret the law, and to decide doubtful cases; and from those severe punishments he threatened to bring on such as did not comply with their determinations. And, as for the High Priest, his garments, his palace, his place in the Sanhedrim, and upon other occasions, sufficiently shew the dignity of his office, and the authority with which he was invested. The laws that God was pleased yet farther to give in relation to the Priesthood, tended to preserve their character from being contemptible. But, what chiefly contributed to their honor was the law of first fruits and tithes, which were solemnly dedicated to God,—and yet were to be brought to the Temple for the maintenance of the Priests.

Under the Christian dispensation the primitive Christians always expressed the greatest value and esteem for their clergy; because they were sensible that there could be no Christian church without a Christian Priesthood and Sacraments—and, that it was by their instrumentality, through the administration of the Christian Sacraments, Baptism and the Lord's Supper, that God conveyed unto them all those mighty blessings which were purchased by the death and passion of Jesus Christ. Ecclesiastical History is full of instances of the respect they then paid to their clergy by kissing their hands; bowing; to beg their blessing—and all this even in the times of persecution. They gave all imaginable proof of a sincere and hearty love to their persons, by maintaining them liberally out of their ship-wrecked fortunes.

And all this they did from a sense of that authority which their Clergy had received immediately from Jesus Christ, the Divine Head of the Christian Church—and in pursuance of those precepts our Saviour and St. Paul, his Apostle, have left us in this matter. When Christianity became the religion of the government, great honour and revenues were bestowed upon the Clergy, not only for the support of religion, but as a reward for those great sufferings they had undergone in defence of the Truth—all laws that were any ways prejudicial to them were revoked, and new ones made to secure to them respect and maintenance—which advantages were afterwards increased by the favour of pious princes, not only in the Roman Empire, but in all other nations, where Christianity prevailed.

PHILO.

Longevity.—Joshua Brooks lately died in New York, whose age was supposed to be 120, and a Mr. Hoffman, in Massachusetts, who was 103 years old. If Franklin were alive, he might even still say, that the children of some of the early settlers are not yet dead!

REVIVALS OF RELIGION.

To the Editors of the S. Intelligencer.
Augusta, (Geo) Aug. 1st, 1822.

Dear Sir,—The following extract of a letter from the Rev Basil Manly, residing at Edgefield C. H. may probably be interesting to many of the readers of your paper, and will no doubt be animating intelligence to the friends of Zion. The commencement of a revival in that important section of your state will be regarded as an event highly auspicious to the cause which now engages the prayers and charities of so many Christians. Trusting that it may please God to extend the happy work over the whole country, I remain, dear sir, yours in Christian regard,
W T. BRANTLY.

EXTRACT.

Edgefield 29th July, 1822

Dear Brother,—It is with pleasure I am now able to tell you of the good things which God is doing for us at Steven's Creek. On the 5th Sunday in June, while you were at the Convention, we held our Union Meeting, according to previous appointment. The meeting began on Friday, and nothing special appeared until near the close of the exercises on Saturday, when suddenly like an electric shock, the Divine power seemed to be poured out on the whole congregation. As many as 25 or 30 rose with an involuntary effort, and without particular invitation, came up crying for mercy, and begging the people of God to pray for them. It was truly astonishing—I never saw such things before—so universal an effect; such deep and agonizing sorrow, attended with so little noise and confusion. The Brethren felt that it was in answer to prayer, and lifted up their hearts in praise to God. On Sunday the effect was still greater. Although we had been longing and looking for a revival, and had enjoyed some tender seasons in private prayer, and in Church conference, while we talked familiarly of these things, yet after the first transport of joy and gratitude had subsided I had most distressing doubts and fears. My heart was cold and callous, and even indifferent in prayer. I was in a distressing state of inquiry as to the cause of these feelings, whether God was shewing me that it was not his work, and that it should soon subside: or whether I was to learn that it was not our prayers nor preaching, but his gracious arm alone, that we might be deeply humbled before him. Brother Blocker and myself being mutually under these views and feelings, set out the next week following through the neighbourhood to see what God the Lord would say to us. The further we went the more were our hearts strengthened, and I bless God for the great things we saw and felt on that day. The hand of the Lord is in the work, and in a most powerful manner. In one settlement not far from the meeting house, the people have literally left off their domestic business, and are going night and day, far and near, where they can hear of a prayer meeting. As the fruit of this revival, which is fast increasing and seems like to spread, I have baptized twenty-five within the last three weeks; sixteen of them last Friday at Stephen's Creek, when more than a thousand persons were present: and two in the village of Edgefield yesterday.

Truly yours,
B. MANLY.

St. Peterburgh, Va.—An extract of a letter from this place, says: "For some time past there has been a considerable excitement to Religion in this place. At our last communion, on the first Sabbath in July, we had an addition to the church of six males and twenty-two females—all young people but one. The work of grace is progressing and it now seems that the Lord is working powerfully among us; principally among the youth of ten years and upwards. I hope I shall soon be able to say of this place, where sin abounded, and still abounds, grace still more abounds."

Bos. Rec.

GREENBURG, N. Y.

From the Religious Intelligencer.

Mr. Whiting.—I yesterday visited a country congregation, and some circumstances transpired which so much impressed my feelings, that I tho't the narration might be useful to others. It seems that some time since, one of the female members of the Church of Greenburg, West Chester Co. N. Y. died almost suddenly. The pastor of the church, Mr. Bourne,

when preaching the funeral sermon, at the close of his address said "we have lost one of our sisters; she has fled from the church militant; who will come forward to supply the vacancy." The plain question was last Lord's day answered before a numerous assembly. The widower and one of her brothers having received their convictions under that sermon, upon their own profession were baptized. Immediately after the ordinance was administered, both continuing on their knees, they successively poured forth a short prayer to God, until their emotions combined with the excitement of the sympathetic sensibility in the church and congregation precluded all further utterance. This was succeeded by the reception of six other members into that church, by the Pastor giving them the right hand of fellowship with a short address to each. The whole service was affecting in the highest degree; but the sight and hearing of the two young men, in the presence of a large assembly, immediately after their baptism, merely from spiritual fervency offering prayer to God for the pastor and the Church, and returning their public thanks for the grace bestowed upon them, impressed my mind with devout adoration of the Great Head of the Church, who thus carries on his own cause without the observation of the world. Of this church we have never seen any account, and yet it is believed that there is a great and silent work of grace, extending itself through all their borders, seventeen having been added in about three months, and many more remaining of whom hopeful anticipations are formed. I am, dear Sir, yours respectfully,
I. H.

New-York, August 5, 1822.

From the family Visitor.

TO THE BENEVOLENT.

We, the subscribers, being members of "The Executive Committee for the Society for Domestic and Foreign Missions," instituted by the General Convention of the Protestant Episcopal Church, certify, that the bearer, Ephraim Bacon, has been appointed by said committee, a catechist on the coast of Africa, with the view of organizing a permanent mission, under the auspices of the Colonization Society, and in expectation of the protection which that settlement will extend.

We certify further, that the said E. Bacon has been authorised by us to collect contributions for the carrying of the said design into effect. Witness our hands, this fifth day of June, in the year of our Lord one thousand eight hundred and twenty-two.

Right Rev. Wm. White,
Rev Jackson Kemper,
Rev J. Montgomery,
Rev. Geo. Boyd,
Rev. Benjamin Allen,
Richard Dale,
John Clayton,
Charles Wheeler. } Esq's.

I beg leave to state to the members of the church in my diocese, that the object of Mr Bacon meets my full approbation; and should he succeed, in raising funds to carry it into effect, I have no doubt but he may, with a divine blessing, greatly assist in spreading the influence of the Gospel of Christ in the benighted regions of Africa. I must, therefore, express the hope that all who are favourable to this cause, will contribute to its execution.

JAMES KEMP

Bishop of P. E. Church in Maryland.

I perfectly agree with the Bishops of the Protestant Episcopal Church in Pennsylvania and Maryland, as it respects the establishment of Catechetical teachers in Africa, and sincerely hope that the object of Mr. Bacon's visit to this city may receive the patronage of Christians in general; and the members of the Protestant Episcopal Church in particular.

RICHARD C MOORE.

Bishop of the P. E. Church in Virginia and North Carolina.

It is proposed to establish the school in the neighbourhood of the American settlement, and first receive the children of the native chiefs and head men of the country, and educate them free of expence, which will conciliate them and secure their friendship to the infant settlement, and instruct them in the arts of civilization.

Mr and Mrs. Bacon have both been in Africa, and are so sensible of the crying necessities of the natives, that they have determined to go forth as laborers for their benefit. They go in the strength of the Lord of Hosts, to open the sacred page to the benighted heathen. All who desire the

good of their fellow creatures, must wish them God speed.

It is expected that Mr and Mrs. Bacon will sail early in the fall in the mean time the necessary collections are to be made for an outfit.

MISSIONARY ANECDOTE.

The late M. Wieniger, a Moravian Missionary who spent several years in Egypt, gives the following account of an interview with a Mahomedan of distinction:—

While on a visit in Benessa, Mr. Wieniger, accompanied by one or two of his fellow Missionaries, one day took a walk in a large garden on the Nile. While admiring the beauty and magnificence of the place, its proprietor, a rich Aga, attired in all the splendour of eastern costume, met them, and received them with great courtesy, inquiring who they were, and whether they were all brethren. Having received an answer to these questions, he addressed Mr. W. and asked, "Why do you wear a beard, and not your brethren? You are certainly a priest." Aware of the extreme danger of speaking on religious subjects with Mahomedans, Mr. W. replied that his wearing a beard was a mere matter of convenience.

This answer did not satisfy the Aga, but he continued the conversation in the following manner:

"You are a priest; do not keep me longer in suspense. I have prayed to God Almighty to make me acquainted with a man who could tell me what I might do to be saved; and I have received an answer from God that a man would come into my garden who would tell me what to do. I am convinced you are that man; and now tell me plainly." The Missionary replied, that he would not presume to teach a Mahomedan; but directed him to seek instruction from his own priest. "No;" rejoined the Aga, "I am firmly convinced that I and all followers of Mahomed are not in the right way; there must be another way to salvation; and this you must declare to me. I am well aware that we both shall be put to death if our present conversation is divulged; but be not afraid, you have to do with an honest man who will not hurt you." He spoke with such visible emotion as greatly affected the Missionary, who could refrain no longer, but said, "I will tell you what a Christian must do to be saved." At these words he took Mr. W. by the hand, and led him to a fig tree, saying, "Come thou man of God! Here, on this spot, where I have so often prayed to God, you shall tell me what I must do."

The Missionary now laid aside all reserve, and discoursed with him on the creation of the world, the fall of man, and his recovery by the redemption of Christ. The Aga listened with astonishment, and amidst a flood of tears exclaimed, "O Jesus! who art seated at the right hand of God, have mercy upon me. Be my Saviour also!" After a pause, he continued: "Yes, Lord Jesus. I behold thee as wounded and crucified for my sins; now thou art become my Saviour."

Mr. W. and his brethren retired, silently admiring the ways of Divine Wisdom, and earnestly supplicating mercy for this Mahomedan, whose eyes seemed in a great measure opened, to see his danger as a sinner, and his need of a Saviour.

Before the break of day next morning this Aga stood at the door of the Missionaries' dwelling, attended by a numerous retinue. This greatly alarmed Mr. W. who hastened out of the house, and thus accosted him: "Why do you bring so many people with you?" He answered: "These people are my Mamelucs; they know nothing of our conversation, and have orders to wait in the street till I return. I could not endure to be without you and your brethren's company; and have not slept the whole night for joy."

While the Missionaries continued in the country, this Aga proved himself their sincere friend, and as far as they could judge, remained faithful to the light he had received; though he did not make a public profession of Christianity. ISLE
London Evan. Mag.

DOG-STAR-AND DOG DAYS.

The ancient Egyptians, in their observations on the stars, noticed that when a certain star of considerable magnitude first appeared above the horizon in the morning, just before dawn—the overflowing of the Nile immediately followed. Being warned by this precursor, they retired to the highlands to escape the inundation, carrying with them things necessary for their

retreat. As this star performed for them the service of the house-dog, by warning them of approaching danger, they called it the dog-star, and supposing that this star was the cause of the extraordinary heat, which usually falls out in that season, they gave the name of dog-days to six or eight weeks of the hottest part of the summer. They ascribed an extraordinary influence to this star, paid it divine honors, and from its color formed prognostics, what the seasons would be. The Greeks and Romans also held the opinion that the dog-star was the cause of the sultry heat, usually felt about this time. Its influence was esteemed so great by the Romans, that they sacrificed a brown dog to it every year to appease its rage.

All these notions of the ancients, and all similar opinions that prevail at the present time, on this subject, are mere idle fancies. The dog-star has no more influence in producing heat or sultriness, than any other that decks the sky, and the days usually denominated dog-days, might with as much propriety be said to begin on the 20th or 15th of July, as on the 25th. The atmosphere suffers no greater change on the 24th and 25 of July, nor on the 5th and 6th of September than it does on other days preceding and subsequent to those days. If the term dog-days has any appropriate signification it is because the word is intended to denote forty or fifty days of the most hot and sultry part of the year, but as these days vary almost every year in their commencement and termination, any notice in the Almanack, or elsewhere, pretending to define the time when dog-days begin and end, is futile and of no more importance than the prediction concerning the weather. A. E. Farmer.

The Seminary at Serampore, for which Mr. Ward made collections in this country, enjoys already a greater share of prosperity than was anticipated. His majesty the king of Denmark has given a site of land worth \$400 per ann. to the use of the College, and a legacy has recently been left to it by a young man formerly a pupil of Mr. Marchman, of more than \$300. Provisions are making for the instruction of the native youth in medical science, in the same institution.

CHRISTIAN REPOSITORY.

SATURDAY, SEPTEMBER 7.

We learn that on Saturday evening last, a Mr. Draper was killed by a waggon running over him. He had been attending a military parade in this vicinity, and on his return in the evening, conveying a number of the men in his waggon, the horses, through imprudent firing, took fright, and he in attempting to stop them was thrown under the wheels, and so bruised as to survive but a few hours. This ought to be a warning, to military men to observe more order and decorum, not only while under arms, but in going and returning from the field.

At the late meeting of the New-Castle Presbytery, Rev. Mr. MAGRAW paid into the Treasury of the Education Society, the sum of FIFTEEN dollars, presented by a Physician and Apothecary, as the avails of their Sabbath practice—this they are determined to continue.

Although it be clearly a work of necessity to attend to the sick on the Sabbath, it is not quite so clear that it is proper to charge for such practice. Be this as it may, those gentlemen have set an example worthy of imitation; which if followed by all who are unavoidably called to labor on the Sabbath, might be productive of incalculable advantage.

CAMP MEETING.

To the Friends of Zion and all the faithful in Christ Jesus, wishing Grace, Mercy and Peace.—There will be a CAMP MEETING for the worship of The Triune God—to hold in the woods of Mrs. MARY ARROLL, situate on the road leading from West-Chester to Old Chester, about 2 and a half miles from the Friends Meeting-house, and about 2 miles from the Episcopal Church of Concord, Delaware County, Pennsylvania.—To commence the 11th September next, at which the different denominations of Christians are invited to come and pitch their tents, and stay during the encampment.

The Camp Ground is about 9 and a half miles from West-Chester, 5 and a half miles from Old Chester on the Concord road.—From Wilmington 10 miles, and from Marcus Hook about 4 and a half miles.

N B The Directors and Managers concerned in the Camp regulations, do most strictly caution, and thus publicly notify all Hucksters, Suttlers, and Venders of ardent spirits, malt and fermented liquors, and drink of every kind, against coming with any thing in the line of eating, drinking or giving away for that purpose.—And with the legal authority of our State, for our protection, that we may not be interrupted in the worship and service of the Lord our God, we now solemnly warn all and every of the said, above mentioned persons, against coming within 3 miles of us on any side, or direction from the Camp.

Signed on behalf of the Directors and Managers,

JOHN SMITH.

Aug. 17, 1822.